THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it. Thou hast seen it: for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none*" (Ps. 10: 13-15).

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WHY READ THE BIBLE?

THIS is a question we are frequently asked when engaged in our missionary labors, yet scarcely to be wondered at in this day and age of worldly pleasure and frivolity, or of a mad rush after material things and the wealth of the world, when the reverence and even respect for the sacred book has almost become a thing of the past. Its honored position in the home as keeper of the family records of births, deaths, and marriages, as guide to conduct and Christian belief is no longer generally maintained. If found in the home at all, it is in some out-of-the-way place, and not on the parlor table as of yore. Ask the members of the household the question, "Do you read your Bible?" and in a large majority of cases the answer will be, "No, indeed, we have no time," or, "It's too old-fashioned, we want something more up-to-date," etc. And yet many scholarly men of the world will admit that the Bible is the greatest literary production of any age. It has stood the test of time, and to-day is a living, vital force for good to all who will read it by the spirit of inspiration in which it was written; for only "by the Spirit of God can we understand the things of God." Then we must incorporate its valuable teachings for the conduct of mankind into our lives in order to reap its benefits.

The perverted taste of this age for literature of questionable character, which inflames the passions and excites the cupidity of the reader and leads to immorality, dishonesty and disgrace, is most lamentable. Sensational literature, and obscene and suggestive books are the cause of much of the world's misery and disgrace. They fill the mind with vain thoughts and polluting

imaginations, leading God's children downwards to ruin and the devil; yet in the face of all this, thousands of so-called respectable people are heard to say, "Why read the Bible?"

This is a most regrettable condition, brought about by false teachings and the mystification of the inspired word and things pertaining to God, and a consequent lack of His Spirit, until mankind have lost interest in religion and in the good book our forefathers reverenced so much, and which gave them such comfort and consolation.

To those whose thoughts have been allowed to run to so-called higher criticism of the Bible, and who think it superior to profess doubt as to the truth and plain meaning of the holy scriptures, I desire to say I deem it the height of arrogance for us short-sighted, erring creatures to speak of any doctrine contained in them as false and doubtful because it does not harmonize with our feeble reasoning powers or imperfect conception of spiritual truths generally. Surely a becoming modesty and humility should suffice to induce us to believe that we are more likely to make mistakes than the omniscient God. There is no book which has been presented to the world upon which so much care, time, expense and self-sacrifice have been bestowed as upon the Bible.

This question in reference to the attitude that people should occupy towards the sacred scriptures is one for serious consideration. We are standing to-day upon the brink of a precipice of social upheaval. God's children are wandering up and down the face of the earth in unrest and weariness, man's hand is against his fellowman. Sorrow, pain and misery are in the cup of bitterness that is full to the brim, and of which all must drink until such time as they come to realize their awful condition, and turn again to the source from which they can draw light and inspiration which will lead them back to a knowledge of God and His divine plan and purpose for the salvation of His children.

From the earliest translation of the Bible by the Hebrew fathers, when seventy-two of them, each in a separate cell, made a complete translation, which, when compared, were found to be so completely harmonious that they were deemed to be inspired, down to the present time, many translations have been made. Among the English versions may be mentioned the courageous work done during the middle ages, and later by Wycliffe, Tyndale, Coverdale, Cranmer and others, who were devoted to the word of God and their labor under the most trying difficulties. Following the work of these learned men we have the convention called by King James in 1611, for the translation of the Bible, and a splendid work was done under his authority. "Fifty-four of the foremost English scholars were appointed, forty-seven at least of whom participated in the work of translation. They were divided into six groups, each group taking a section of the scriptures, their work in turn being revised by the whole body. As a whole, it was

so well done that the Bible is rightly called the great English classic, holding a place of pre-eminence in literature—'The noblest of the English tongue.'" Great men who are leaders in the thought of the world to-day deplore the fact that the Bible has become a neglected book, to the great detriment of mankind. They express much concern at the lack of appreciation of the importance of the study of this wonderful book.

All should understand that the Bible is a very wonderful book, unexcelled as a literary treasure, and true in its historical records. It is an encyclopædia of information—historical, biographical, poetical, and of law. It tells us of the rise and fall of nations, of their kings and peoples, their fierce battles, victories and defeats; their religion, trials and tribulations. It contains brief biographies of great men from the earliest times. In it are poetical works full of words of wisdom, praise and thanksgiving, from widely separated ages, used as guides in devotion—beautiful in thought and uplifting. The books of the prophets give the burden of the Lord's word to His people—encouragement, warnings and reproof as suited to the condition of all. It abounds in beautiful stories descriptive of people and places, and furnishes most interesting and instructive reading suitable for all classes, of all ages, conditions and requirements. This matter, contained in the law, the prophets, and the psalms, is why they are called by our Lord and His apostles "the scriptures," making a marked distinction between them and all other writings. They are the oracles of God, entrusted to you to be read and understood, for they were given for that purpose. In John 5: 39, we are told to "search the scriptures," for they testify of God. The truth of the scriptures is unquestionable. When we learn that some of the world's really great men—men who are influential in the sphere of thought, and are eligible to membership in such a noted organization as the Philosophical Society of Great Britain, also known as the Victorian Institute, accept the scriptures in their literalness and simplicity, it should be encouragement for us of lesser light to follow in their footsteps with an assurance of being in good, safe company. Our great interest lies in moral and religious truths, and that truth is here. There is not a question relating to duty or salvation, but is answered more or less fully in the good book.

Are you an enquirer? There is the oracle, consult it; for it shall speak and not lie. Tell me on what subject you desire information: is it on the character of God? Lo! He has proclaimed it Himself. Is it on the law by which we should be governed? He wrote them on tables of stone, and expounded them by the lips of His beloved Son, as it is written in Luke 24: 27, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Is it on the true state of man? The sacred oracles show us that state as in a looking-glass. Is it on a point of rescue and redemption? The oracles of

God speak of nothing so much as this great subject. Is it as to the duty of parents and children, and their duties one towards another in every relationship? Here is full information that will make the family circle a place of love and peace, bringing sunshine and happiness into the home, which is more precious than gold (Psalms 19: 7-11). Are you looking for consolation in time of deep sorrow, when all looks dark and dismal? Here will be found words of loving sympathy and encouragement. We may learn from the oracle who we are, why we are here, and whither we are going. Here we have examples to show us piety in action; patriarchs, prophets, kings and priests all pass before us, and invite us to tread in their footsteps. Here we see the incarnate Word Himself, the sinless man; and His apostles, so following Him as to call upon us to follow them in all holy obedience. Here we have doctrine in its simplest form, so that he who runs may read; and the deep things of God proposed to us in the language of men. Here we have prophecy to give us an interest in the future; and the design of providence extending even to the end of time.

It must, therefore, be evident that every person to whom the scriptures are sent ought to study them, and get acquainted with their contents. For God, in compassion for our ignorance and love to our souls, as well as in regard to the honor of His own name and government, has given us a book penned under the inspiration of His Holy Spirit; and if the truths revealed in it be of the greatest importance, it must be most reasonable that we should bestow pains to acquire a knowledge of them; yet how much more pains do lawyers, physicians, and other students, who desire to excel in their professions, bestow in poring over voluminous authors, than men called Christians do in searching the scriptures; yea, how many give a decided preference to amusing and ingenious trifles, above the sacred word of God. They would be ashamed not to have read some admired or popular author, though the work, perhaps, be wholly useless, yet remain, year after year, unacquainted with the holy scriptures! Surely, in vain is the word of the Lord given to them; "The pen of the scribe is in vain" (Jer. 8: 8, 9).

The Lord tells us that the word that He spake unto us, "they are spirit and they are life." It is this which constitutes the grand peculiarity of the word of God. It is a word with which the Spirit of God wonderfully works. Uninspired books do not have this peculiarity. Show me one which all the wicked fear: which lays a secret dread upon the boldest; which cuts deep into the conscience, and rouses salutary fear; which comforts and supports while its blessed truths quiver on the lips of the dying. Show me such a book and you show me a Bible. The Latter-day Saints believe the Bible to be the word of God, and accept it as a standard among the books which have been proclaimed as their written guides in faith and doctrine, and say to all members and non-members, there is every reason why all people should read the

Bible, first seeking divine inspiration by prayer to our heavenly Father to enable them to understand the meaning of the revealed word.

Birmingham. JOHN A. MAYNES.

A LIFE WORTH LIVING.

Is life worth living? This question cannot be answered in a word, for it depends on how we live whether our lives are worth living or not. There are multitudes of human beings who, so far as any benefit they are to themselves, to their families, or to the world, might better never have lived. All have the opportunity to make their lives worth living, but by indolence, by bad habits, by bad deeds, many destroy their capacity for good, honest, healthful lives, and become a curse to themselves, to their families and to the world. Look at the drunkard reeling down the street! Is his life worth living? Look at the thousands of men behind prison bars for some horrible crime! Are their lives worth living? See the women who are in the service of Satan himself! Will you tell me what their lives are worth? Then there is the tramp, the idler, the beggar, and many others who do not commit flagrant crimes, but whose lives are worthless.

There are many in high life, also, who are wasting their lives. What of the sporting man? What of the society women? Is anyone helped by their manner of living? At the close of life will they reap a bountiful harvest? Oh, yes! It will fill their barns to overflowing—with tares! With what consternation, with what remorse will they meet their Lord when He calls for an accounting at the last day!

Let all those who are leading unworthy lives turn right about and start again. You have the power, with God's blessing, to make of yourselves what you will. You may not be able to get wealth, you may not become famous, but you may become grand men, and grand women, which is far better. Get your hearts and your lives right, then you may bring the power within you under subjection to your will; then you may have success in all your honorable undertakings, and do great good in the world. Seek first the kingdom of God and His righteousness, and then you may build strong and fast toward heaven. Whatever others may do, get your own heart right and deal honorably with all. Let the beauty of holiness be upon your forehead, and in your heart, then will men see and feel that you are worthy of the highest respect and confidence.

Perhaps someone will say, "If I had begun that way it would have been easy; but to turn about now would require so much that is difficult—how can it be done?" To have begun rightly would have been much easier, and the years of your life already past would not have been wasted. If no back steps were necessary,

to what might we not attain? What great things we might accomplish! But because you did not begin in a right way, must you go on always in the wrong way? Forward! From this time on do right, and make reparation as far as possible for the wrong you have done. If you have taken a mean advantage of anyone in love, in honor, in financial affairs, make all the reparation in your power. What a heaven on earth it would be if all would follow the golden rule. How many difficult problems in the lives of individuals, in state and nation would be solved by keeping this rule!

We love our country. We love our noble institutions. We love and honor the wise and noble men who guide our Ship of State, often through troubled seas. We are ready to give our lives, at need, to aid them. Do we love righteousness and purity of life? Do we love our neighbor as ourselves practically? Are our lives worth living?

How many men and women are there in all this broad land who are living rightly in all things? How many who really love their neighbor as themselves? How many who are doing precisely what they would like to have others do to them? Is there purity in the home? Is there, in the home, unselfishness and self-sacrifice? Is there purity and righteousness and the keeping of the golden rule in social and civic life? In business? In transactions of any nature whatever between man and man? Measured by the square, whose life would stand the test? Would yours, my friend? Oh, if not, begin this day, this hour, to have a life worth living.

It is not all at once that men find themselves living unworthily. During sand storms on some of the Western prairies a curious phenomenon was noticed in different places. The wind seemed to begin at a central spot no larger than could be covered with a man's hat. In an incredibly short time a round hole would be excavated. The wind then took hold in real earnest, and in three or four hours, the usual length of the sand storm, there were areas of three or four acres where the wind had scooped out the sand forty or fifty feet deep and whirled it away in the air. This is the way with wrong-doing. At first it is very small; a slight variation from the truth, a trifling peculation, a yielding just once to something wrong, the hole in the sand no bigger than a man's hat; but which, in the whirlwind of wicked inclinations and sinful passions, soon becomes large and deep, like the immense hole in the ground after a sand storm. Beware of the first wrong-doing! Of the first profane or impure word! Of the first cigar! Of the first glass of intoxicating liquor! Of the first appropriation of money which you intend to replace before it is missed! It is so easy to go from one step to another, until the story of the sand storm is repeated in your lives!

They are many difficulties to be met and overcome before we can live a life worth living. We are born sinners. Ah, that is the trouble! And sin is not a disease which will cure itself. Nature

lifts feeble hands to stay the progress of men and women once started on the downward course. The grace of God only can save them. A doctor said to a little boy, "Put your tongue out, dear!" The little fellow protruded the tip of his tongue. "No, no!" said the doctor, "Put it right out!" The boy shook his head and the tears gathered in his eyes as he said, "I can't do it, doctor, it's fastened on to me!" Like the poor little fellow's tongue, there are many things fastened to us by nature, by habit, by heredity, which we may not be able to put away at once, but which we may bring under control with the help of God. Without His help we may well despair of overcoming any evil thing. He is all-powerful, and we may have imparted to us all that we need of His omnipotence if we seek it with our whole hearts in faith and childlike reliance upon His strong arm.—SELECTED.

THE COMING OF PEACE.

[THE truth is here stated in a nutshell, and we commend what Dr. Eliot has to say to the candid consideration of people who want to know what is the matter with the churches.—ED.]

It is a strange fact that the Christian churches have offered no effective resistance to war between nations, or to war between the citizens or subjects of the same government, or to the costly preparations for war which are to-day distressing the principal Christian nations. This is true of all the Christian churches—of the Greek, the Roman, the Anglican and the Lutheran; of the Presbyterian, Methodist, Baptist, Unitarian and Universalist, and of all the other Protestant denominations except the Quakers or Friends. The Christian nations have fought oftener, longer and harder than any other nations, and in time past have been more prompt to take to fighting than any others. These facts of history continue to be illustrated all over the world down to the present day, the second war in the Balkan Peninsula and the civil war in Mexico being the latest illustrations.

Why has the Christian religion—the two great commandments of which are "Love God!" and "Love your neighbor!"—been so ineffective in preventing or diminishing the supreme savagery of war? In the first place, the different Christian churches, organized under different ecclesiastical systems and different creeds, have often fought fiercely with each other. The religious wars of Europe have been among the very fiercest of its wars. Secondly, the national church was often an appendage of the national government, and was often called upon by the government to inflame its subjects or citizens for its warlike purposes. But chiefly, the Christian churches have never attained to the practical execution of the doctrine Jesus taught of love to the neighbor, that neighbor being often an alien or a stranger. * * *.—CHARLES W. ELIOT, LL.D., in *Christian Work and Evangelist.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 30, 1914.

EDITORIAL.

TEA, THE TOBACCO OF WOMEN.

THE caption of this article to a certain extent is an indictment against the female sex. It is a well-established fact, however, that as a class women consume more tea than men, and to a certain extent tea is to a woman what tobacco is to a man.

Paul, the apostle, in his first epistle to the saints at Corinth, third chapter and sixteenth verse, says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." No sane person will argue that it is not better to keep the human body clean and pure, than to pollute it by harmful practices. The obsolete Epicurian philosophy amounted to this: Whatever creates pleasure is right. Man drinks and smokes and finds pleasure therein; but such habits are attended by harmful effects, and no one can justify such indulgence.

We are living in an age of doubt and skepticism. It is the age when the universal cry is: "Prove your claim! Demonstrate it!" It is the age of reason rather than belief, and the purpose here is to show from other than sentimental reasons why the use of tea is detrimental and should be decried by all thinking men and women.

The question naturally arises, What is there in an infusion of tea which makes it detrimental? In a series of sixty-two analytical tests made by the United States Department of Agriculture in 1890, it was found that tea contains, on an average, tannin to the extent of thirteen per cent, and caffeine two per cent. "Tannin, or tannic acid," according to the *Encyclopædia Brittanica*, "is the generic name for a widely disseminated group of vegetable products so named from their property of converting rawhide into leather. When applied to broken skin or exposed surfaces it coagulates the albumin in the discharge, forming a protecting layer or coat. It is, moreover, an astringent to the tissues, hindering the further discharge of fluid." Dr. Tilden, in Watt's *Organic Chemistry*, states "that tannin, or tannic acid, precipitates gelatin and unites with animal membranes, hence its use in the manufacture of leather." We learn from *Chambers' Encyclopædia* that "tea contains an active principle called caffeine, which is concluded to be a deadly poison, from its effects upon animals."

The *British Medical Journal* states that Dr. Bennett in 1874 found tannin poisonous for dogs and rabbits in doses of rather over one grain for every pound weight of animal.

A New York dentist is reported to have boiled down a pound of young Hyson tea from a quart to half a pint, ten drops of which killed a rabbit three months old, and when boiled down to one gill, eight drops killed a cat of the same age in a few minutes.

The *Lancet*, whose high reputation and dependability in the realm of medical science is unquestioned, in its issue of January 7th, 1911, states that "The important constituents of tea are the alkaloid caffeine and tannin. Both, from the physiological point of view, are drugs, the pharmacology of which is well known. But tannin is generally more unfavorably regarded than caffeine. Tannin is looked upon as the source of mischief in excessive tea-drinking. Text-books frequently state that when the tannic acid which tea contains occurs in large quantities, the pepsin of the gastric juice is precipitated, and this is one of the reasons why tea is not a suitable beverage for persons suffering from gastric disturbance, while among the more permanent symptoms of excessive tea-drinking are gastric disorders, cardiac distress, and a variety of nervous symptoms such as excitability, sleeplessness and muscular inco-ordination."

Dr. Newman Nield, physician to the Bristol General Hospital, in a recent article on tea-poisoning, states that "among the commonest diseases which lead to an excess of tea-drinking, are oral sepsis—due to decaying stumps of teeth—septic gums, and pyorrhoea. During the night, the undisturbed incubation of bacteria in the mouth, and the accumulation of their products, create a bad taste that is removed for a time by an early morning cup of strong tea; the more tannin present in the infusion, the more efficient for the purpose. With this early cup of tea, we have the best conditions for the rapid absorption of a poison." Continuing further, he states: "The peculiar sinking sensation that comes on with striking suddenness and regularity about an hour and a half after having taken tea, begins with a movement or contraction of the pyloric end of the stomach, and is caused by excess of tea, and yet this excess may consist of only one cup in twenty-four hours, provided that the tea and its method of preparation are equally bad."

In a recent issue of the New York *Herald of Health*, the following comments are made regarding the use of tea: "The habit of tea-drinking among women is one of the worst with which the hygienic physician has to contend. Very few women, comparatively, among civilized peoples are free from this vice, for vice it is, and as pronounced in its effects as tobacco or alcohol. It is a common custom among women who do hard, manual labor to depend upon their cup of tea when they are tired, "to rest them," as they say, and thus the wearied nerves are lulled to sleep and

the warning voice of nature hushed, that the work may be done and the system taxed to the utmost. Is it any wonder that women once broken down are so hard to restore to health again?"

"On women and children its worst consequences fall. To the use of tea may be traced directly most of the prostrating, nervous headaches with which so many women are afflicted, and almost all of the neuralgic and nervous affections. Children, of course, inherit the tendency to these and similar conditions, and many a puny, emaciated little one is so because its mother was a tea-drunkard, and its whole system has been narcotized from the time its being began."

In proof of this last statement we have the corroborative evidence of Dr. Ferguson of Bolton, who found that children between the ages of thirteen and sixteen, who had been brought up on tea and coffee, increased in weight only about four pounds a year, while those fed on milk increased at the rate of about fifteen pounds a year.

The effects of tea-drinking formed the subject of Dr. Lettsom's inaugural thesis, when he sought the medical doctorate of the University of Leyden, many years ago. He accused tea of "inducing excess in spirituous liquors, by reason of the weakness and debility of the system brought on by the daily habit of tea-drinking, seeking a temporary relief in some cordial, of producing in some excruciating pains in the stomach, involuntary trembling, and fluttering of the nerves, destruction of half one's teeth at the age of twenty, depression, loss of memory, and symptoms of paralysis; and of bringing on a gradual debility and an impoverished condition of the entire system."

On one occasion Dr. Alexander Bain, late Lord Rector of Aberdeen University, when discussing the general subject of health, stated that he himself found "abstinence from alcohol and the tea-group essential to intellectual effort."

The foregoing are but a few of the citations which could be multiplied indefinitely to prove, from every point of view, the fact that tea-drinking is unequivocally harmful.

In presenting to the world the doctrine of abstinence from tea and other detrimental beverages, one meets such flimsy and short-sighted objections as this: "My parents and grand-parents drank tea four times a day all their lives, and they lived hale and hearty until they were seventy!" Yes, dear reader, but how much longer might those exceptional individuals have lived had their systems been immune from such poisons? The average length of life in the Church of Jesus Christ of Latter-day Saints is thirty-seven. Will any thinking person deny the fact that the observance of the Word of Wisdom explains, in a great measure, this high figure?

There is another very important side of this question of tea-

drinking, and that is the economic phase. The following statistics in regard to the world's consumption of tea, are taken from the *Britannica Year Book* for 1913:

		Total Pounds.	Pounds per head.
1911	United Kingdom ...	293,502,178	6.39
1910	Russia	147,132,000	.90
1910	United States ...	99,367,000	1.06
1910	Australia	36,727,700	6.83
1910	Canada...	34,259,000	4.34
1910	Netherlands	12,377,000	2.07
1910	New Zealand	7,586,816	7.45
1910	Germany	6,875,000	.11
1910	Argentine	3,747.000	.63
1910	Austria-Hungary ...	3,014,000	.06
1910	France	2,774,000	.07

From the above figures we learn that the United Kingdom, in one year, consumed 293,502,178 lbs. of tea, for which we are told, by the same authority, it paid £12,983,377, with 5d. per lb. Customs Import Duty. It will be observed that the British Empire, in one year, used fifty-eight per cent of the total consumption, which amount, exclusive of Russia, is seventy-five per cent of the entire amount consumed. Further, the average consumption per head in Great Britain and her colonies is six and a quarter pounds, while in all other countries it averages less than three-quarters of a pound per head, going to show that the problem, while universal, has special reference to English peoples.

Since, then, as has been proved, that the use of tea in small or large quantities is detrimental to health, and being detrimental to health its use is necessarily economically unjustifiable, what rational being will persist in its use? Further, what shall we say of those "who are or can be called saints," who still indulge in the use of this and other harmful beverages and thus disregard the counsel of the Almighty? While the eighty-ninth section of the Doctrine and Covenants was "To be sent greeting—not by commandment or constraint," it nevertheless came "showing forth the order and will of God in the temporal salvation of all saints in the last days."

ARTHUR L. BEELEY.

ANTI-"MORMON" ACTIVITIES IN THE NORWICH CONFERENCE.

It seems a few, who are bitterly opposed to us here in Norwich, have taken up a movement to try to rid their city of all "Mormons," especially the elders. On July 14th an anti-"Mormon" meeting was held on the Market Place, and as is usually the case at such meetings, the leaders tried to arouse a bitter feeling towards the Latter-day Saints by wilfully misrepresenting us as a people, and the doctrines we advocate. Several hundred people gathered around our hall, where we were holding our Mutual class, and with a few of the brave leaders to direct the assault, tried to break it up. We were successful, however, in closing it peaceably, and then all went into the street, where three or four hundred people awaited us with their sneers and jeers and threats of doing us bodily harm. We were followed through the streets to our lodge by the mob, and had a difficult time to get into it on account of the blockade on the street. Several threats were made to throw us into the river; but we continued our homeward journey, and with the help of the saints and investigators were able to get safely inside.

The leaders had made threats that if we were to hold an open-air meeting on Sunday they would have eggs, soot, flour, and sand-bags to greet us. We were determined to attempt our open-air meeting, and are glad to say that we were able to hold it, and we believe we made a good impression upon many of the people. We distributed tracts refuting the charges brought against us by our opposing friends.

We had hardly got started in our open-air meeting, when one of the leaders against us commenced his meeting very close to our circle in order to get our crowd and inform them of his side of Mormonism." It was a case of "Mormon" against anti-"Mormon." We found that having a meeting near our circle, opposing us as they did, caused an intense feeling to exist in the crowd; but we are pleased to say that our elders held the people, and we believe made a good impression. We emphatically denied such foolish and absurd accusations as were brought against us and, of course, offered our reward tracts to those who wished to prove that the allegations of immoral practices against us are true. We held a good meeting, but had trouble in getting home after our meeting was dismissed. Two of our elders were followed by a large crowd, and they were forced to seek protection at police headquarters for a few minutes, until the crowd quieted down.

We think that all fair-minded Christians will agree that such demonstrations are most unchristianlike in every particular, and that those who take part in these riotous movements are wholly devoid of the Spirit of God. The elders, with the loyalty of the saints and investigators to assist them, are taking a firm stand,

and we believe the fair-minded people of Norwich will give us a hearing. We will very likely have a little more trouble, but we anticipate nothing serious. Rather a strange coincidence for a day of persecution is the fact that we had nine baptisms on Sunday while our anti-"Mormon" friends were making preparations to break up our meetings.

Norwich. J. ARTHUR WOOD.

TAKING STOCK.

To the successful merchant this phrase is very familiar, because he has learned by experience that to make a success of his undertaking, he must know just exactly where he stands. Now, by taking stock very carefully at least twice a year, he is enabled to get a correct knowledge of his resources and liabilities. At the same time he is able to decide which goods are paying him best to handle, and in the succeeding months he, very wisely, deals in the paying articles. As time permits, he removes the undesirable portion of his stock, and replaces it with the proper articles, thus improving his business. Stock-taking is therefore practiced, and is found to pay well for the time spent in performing this necessary work.

Now, the thought has come to the writer to connect this stock-taking with the great business of life, and to ask the question, How many have ever taken an inventory of it—of the business that God entrusted to each one of us when we were sent into this world? Our lives are a great business, and we have much stock on hand, and other stock is coming to us at different times; but if we never stop to figure out which portion is paying us best, or is likely to pay us in the future, we are going to be over-crowded with things of no value, and this useless stock will leave us no room in our lives for the goods which we can exchange for future happiness; and our life's business will become a drudge and a sorrow to us. But if, on the other hand, we would stop occasionally, in the hurry and scurry of life, and take stock, eliminating the future-sorrow brand, and fill our storerooms with the future-happiness brand, as time rolls on our business would become more pleasant, and our profits correspondingly greater.

Some may object to the thought and consider it a waste of time; call it "castle building" or "dreaming"; but there is no individual who is so busy that he cannot spare ten minutes out of the day for stock-taking, and that is sufficient to weigh up the day's work and decide which happenings are of the sorrow-brand, and which of the happy. Then conform the morrow's work so as to eliminate the former, and you will be convinced that instead of wasting time you save it, because every minute of the remaining time can be properly utilized.

London. FLOYD S. LEAVER.

MISSOURIAN IS PROUD OF UTAH.

By John R. Kirk, President Kirksville Normal School.

"To begin with, Salt Lake City is one of the cleanest cities in America. It has very wide streets, thoroughly well kept. My impression is that the people of Utah have the most convenient and serviceable church buildings and other auditoriums to be found in our country. Their Deseret gymnasium, owned and managed (I think) by the 'Mormon' Church, is probably the best in America. It is the most perfect in its sanitary features that I ever saw.

"Every one knows something of the remarkable acoustic properties of the 'Mormon' Tabernacle. It was my lot to speak on a Sunday afternoon to some four or five thousand people in the Tabernacle. Other speakers were Bishop Whitney of the 'Mormon' Church, and a brilliant young lawyer by the name of Clark, President Smith presiding. Five thousand people is a pretty large audience, but one finds it easier to make himself heard by five thousand people in the Tabernacle, than it is to be heard by five hundred people in some of our Missouri auditoriums.

"I believe that one has to visit Salt Lake City in order to secure that respect for the people there that they deserve. They are a very generous and cosmopolitan people. I met many of the university men and public school men—'Mormons' and non-'Mormons.' They seem to be very happy among themselves. I think the State of Utah has the most admirable industrial system in our country. The schools of the state are practically all consolidated schools, the people living in villages, even though the occupation of a large proportion of them is agriculture.

"The people of Utah intend to conform to the laws of the land. They are very earnest, frank and hospitable, and, to my way of thinking, the people of the state as a whole are among the physically and morally cleanest of our country. Certain it is that the young men and young women are taught in the most systematic way to avoid some social vices that are becoming a great curse to the young men of the Mississippi valley.

"I do not know of any people anywhere whose community life is more interesting or more nearly ideal. They surpass all others that I am acquainted with in the matter of social meetings in which the young and the old intermingle in recreation, diversions and pleasures. Their Sunday school system is probably the best in the world.

"At Hannibal a month ago, we Missourians felt happy over the fact that out of 18,000 teachers in Missouri we had 2,200 of them in the State Teachers' Association. But the whole state of Utah has a population only a little greater than half the population of St. Louis city. That whole state has about the same number of public

school teachers as the city of St. Louis. It has also a few hundred teachers in private schools and colleges. The State Teachers' Association of Utah was called to order about 9:30 a.m., November 27th, 1912, in an assembly room seating comfortably 3,000 people. After the introductory address it was my privilege to deliver the principal address of the forenoon. Imagine my great surprise when I was introduced to an audience of teachers and school board members filling every seat and some of the aisles of that great assembly room. They told me I was actually speaking to more than 3,000 teachers and school board members of the state of Utah. And that is the way they do things in Utah. All their schools had adjourned for the entire week—all the public schools and all the private schools. All the teachers of both public schools and all the private schools were expected to be in attendance at the State Teachers' Association. And I never met anywhere more enthusiastic or quickly responsive people. And they know how to make a visitor feel at home. My room, selected for me in advance, was on the eighth floor of the new Hotel Utah, overlooking the Tabernacle and Temple, the Assembly Hall and much of the city. And then far away to the westward were the lake and the snow-capped mountains.

"The students and faculty at Kirksville had been told by Dr. Winship some months ago that in many respects the Normal Schools of Utah surpassed those of Missouri. I am not a recruiting officer for Utah or any other state, but it is a fact that some new things will take place shortly in the Normal School at Kirksville just because a Missourian spent three days under high tension in the State Teachers' Association and the University and Normal School of Utah."—*Liahona The Elders' Journal.*

DEATH OF MRS. BOUSKILL.

On the 15th of this month Mrs. Mary Ellen Bouskill departed this life at her home, 130 New Bank Road, Blackburn, at the age of 54. During the past seven years more than sixty different elders, who have labored in this vicinity, have lodged at the home of Mrs. Bouskill. During that entire time she has been a mother to them, and has done all she could do to make them comfortable and happy, and we take this opportunity of expressing the gratitude which we feel for this kindness extended to us in a foreign land among strangers, and, at times, in the midst of the bitterest opposition. Our heartfelt sympathies are for those who are called to mourn the loss of a wife and mother, and we invoke the comforting Spirit of God, our heavenly Father, to heal the wound from which they are now suffering caused by the loss of one so dear.

Aubrey O. Andelin.

FROM THE MISSION FIELD.

Change of Address.—Until further notice the address of President Aubrey O. Andelin, of the Liverpool conference, will be 111 Montagne Street, Blackburn, England.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Montreal on July 22nd, 1914, per s.s. *Victorian*: From the Swedish mission—Olof Monson, J. Wilding Johnson and Jens R. Nelson. From the Scandinavian mission—Eric Adolph Cramer. From the British mission—Daniel Hale Elmer, William L. Evans and John Leslie Nelson. On the 16th of July, 1914, George B. Harding and Joseph R. Pendrey, honorably released missionaries who had served in the British mission, took passage for New York per s.s. *Baltic*. With the elders first named above there was a company of emigrants numbering forty-four, who were in charge of Elders Olof Monson, Eric A. Cramer and John L. Nelson.

Baptisms.—A baptismal service was held in the sea at Brighton (London conference), on July 18th, 1914, when one person was added to the fold of Christ. Elder Jesse W. Minson officiated.

A baptismal service was held at Swan Baths, Norwich (Norwich conference), on Sunday, July 19th, 1914, when nine souls were added to the fold of Christ. Elders James D. Thorne, J. Arthur Wood and John L. Nelson officiated.

A baptismal service was held at "Deseret," South Tottenham, London (London conference), on July 20th, 1914, when one soul entered the Church by baptism. Elder Lorenzo E. Stoker officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), on July 25th, 1914, when five souls were added to the fold of Christ. Of those baptized two were from the Walsall branch, two from the Nuneaton branch, and one from the Birmingham branch. Elders James Judd and Joseph H. Watts officiated.

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